in it endless powers of its being and energy: an infinite Consciousness must hold within it endless truths of its own self-awareness. These in action would appear to our cognition as aspects of its being, to our spiritual sense as powers and movements of its dynamis, to our aesthesis as instruments and formulations of its delight of existence. Creation would then be a self-manifestation: it would be an ordered deploying of the infinite possibilities of the Infinite. But every possibility implies a truth of being behind it, a reality in the Existent; for without that supporting truth there could not be any possibles. In manifestation a fundamental reality of the Existent would appear to our cognition as a fundamental spiritual aspect of the Divine Absolute; out of it would emerge all its possible manifestations, its innate dynamisms: these again must create or rather bring out of a non-manifest latency their own significant forms, expressive powers, native processes; their own being would develop their own becoming, *svarupa^ svabhd-ua.* This then would be the complete process of creation: but in our mind we do not see the complete process, we see only possibilities that determine themselves into actualities

and, though we
infer or conjecture, we are not sure of a
necessity,
a predetermining truth, an imperative
behind them
which capacitates the possibilities,
decides the
actualities. Our mind is an observer of
actuals, an
inventor or discoverer of possibilities, but
not a seer
of the occult imperatives that necessitate
the move-
ments and forms of a creation: for in the
front of